THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Blessings may appear under the shape of pains, losses and disappointments, but let us have patience, and we will see them in their proper figure."—J. ADDISON.

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STATEMENT BY PRESIDENT JOSEPH F. SMITH.

A STAFF correspondent of the *New York World* was recently sent by that journal to Utah to investigate the charges made that "Mormon" missionaries are endeavoring to secure young girls for immoral purposes. He prefaces his report with the following statement by President Joseph F. Smith:—

To the Editor of *The World*:

The Latter-day Saints are doing in England only what they have done there for the past seventy-four years—preaching the gospel of Jesus Christ. It may seem strange to some that we should send men in this day to Great Britain and throughout the Christian world to preach the gospel, but we are preaching the same gospel that was established by the Savior during His ministry, with the same power, authority and discipline that existed in the primitive church. We believe that this gospel has been revealed by divine authority and command, after a departure of many centuries on the part of the Christian world from the true teachings and spirit of primitive Christianity.

We accept the Bible—King James's version—as the word of God. We believe in God, the Eternal Father, in His Son, Jesus Christ, and in the Holy Ghost, and that it is necessary for mankind to be obedient to the laws and ordinances of the gospel in order to be saved. The first principles and ordinances to be complied with are: Faith in the Lord Jesus Christ, repentance from sin, baptism, by immersion, for the remission of sins, which must be performed by one having authority, and the laying on of hands for the gift of the Holy Ghost. In order that a man may properly preach the gospel and officiate in its ordinances he must be called by God,

"by prophecy and by the laying on of hands" of those who have that authority.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. We believe in the home and that it must be kept pure. Marriage with us is a covenant entered into for all time and for all eternity. We are true to our wives and steadfast in our fidelity to them and to our children.

For myself—and it may sound strangely to you—that means that I believe in being true to five wives, who are loving, loyal, contented and happy mothers. They have been my wives for from over twenty-seven years to more than forty years. They have looked up and been true to me through all these years, and I have held my love and duty to them above all things else; my love for them, my conscience and my manhood would not allow it to be otherwise.

In England individuals have maliciously misrepresented us, as they have done in the United States and at home. They have said that we seek to win women and girls from their homes to come and live among us here. They have said, for example, that eight hundred such leave England every month, and by the time this lying report reaches America it is made to read that eight hundred women leave England every week.

There are more women in Utah now than there are men, and you will find this to be true not only in Utah but elsewhere throughout the Church. This statement is so absurd, notwithstanding its wide circulation, that it needs no denial, for its falsity must be apparent to all.

They say that we are bringing girls here for immoral purposes. This is infamous. The fact is that we are seeking to purge Utah of the iniquitous white slave traffic. There is no place in the United States where the fight against it is being waged more vigorously than here in Utah. In the strictly Latter-day Saint settlements prostitution is unknown.

I may be pardoned for saying that the Church of Jesus Christ of Latter-day Saints is distinguished for one thing among others—that it purges itself from everything in the nature of immorality and crime. In other words, no man or woman can retain membership in the Church and at the same time be guilty of gross immorality. If he or she commit sin they break the sacred covenants entered into by them on becoming members of the Church. If their sin be committed in secret and is not repented of, the Holy Ghost, which they receive through obedience to the requirements of the gospel, gradually withdraws Himself from them, and they become weakened in their faith, and in time drop out, in many instances to become bitter apostates and fight the Church and its authorities. If their sin becomes known, they are dealt with by the tribunals of the Church on their fellowship. This is in accordance with the revelations of the Lord to us, all going to show that

no such thing as crime and immorality can be countenanced by us.

Our missionaries go out at the call of the Church. They are not paid salaries: the Church does not even pay their way or their expenses while they are gone. The burden is upon themselves or upon their families, and it is only when their mission is ended that the Church bears any expense—it pays their way home.

As each missionary goes forth it is strictly required of him that he shall not baptize a child without its parents' consent nor a wife without her husband's consent. This is binding upon him, and should any ask for baptism of him under such circumstances it is his duty to advise against and decline to do it. Duty is first with us—duty to God, duty to the Church, duty to the home and duty to our country.

They say that we are traitors, and that we are against the government. This charge is begotten in the spirit of absolute falsehood. The Prophet Joseph Smith, to whose office I have succeeded as president of the Church, taught us to be "subject to kings, presidents, rulers and magistrates, and to honor, obey and sustain the law." This is an article of our faith, given to us divinely, and we believe in and live it.

We have shown our loyalty to this state, which we have founded and builded out of a desert. It is an American state, as we who live in it are Americans. The first flag raised here was an American flag, hoisted on Ensign Peak in 1847, and the only flag that was ever waved here by a "Mormon" was the American flag.

I know, and the Church knows, the motives behind all this hue and cry that has been renewed against us. In England there is Hans P. Freece, the son of an apostate from the "Mormon" Church, who was himself educated by "Mormon" opponents for their ministry and the work he is now doing, and who states that he represents a "syndicate of churches," whoever or whatever he may mean by that, as he also represents the International Council of Women of America.

As to his veracity, it may be judged by a public declaration of his sister, a non-member of our Church, to the effect that he had made a false statement in regard to her being persecuted by the "Mormons."

In the United States, former Senator Frank J. Cannon is falsely accusing us. His father, one of the high officers of the Church, was one of my dearest friends. I worked in the mission field with him, notably in Great Britain, from 1860 to 1863, and followed him in the Hawaiian mission, and to his death we were associated together; he was my friend, as I was his. But his son has become my bitter enemy, and is now fighting that to which his father devoted his life and labors. He has told his story, and I do not care to say more of him.

JOSEPH F. SMITH,
President Church of Jesus Christ of Latter-day Saints.

DIVINE REVELATION—CHRISTIAN THEOLOGY—ADVANCED THOUGHT—A COMPARISON.

By Joseph E. Taylor.

(*Concluded from page 387.*)

Unlike historical records in general it has associated with it a sacredness equal to, and corresponding with, our Bible record; presenting as it does a whole array of gospel truths, principles and laws. Its inestimable value has been the theme of many of the prophets of old. Notably that of Ezekiel, who in his thirty-seventh chapter speaks of the uniting of this record with that which the Bible contains, also the purpose of that union.

The announcement of the delivery of these plates—by Moroni—to the boy prophet and his translation into the English tongue of the characters engraved thereon; and that, too, not by any linguistical ability, but solely and exclusively under heavenly inspiration, was met with a similar ridicule and denial to that of his announcement of having seen God. Yet, strange to say, almost simultaneously with the date of this occurrence the bowels of the earth commence the furnishing of the very strongest corroborative evidences of its divine truths.

Either by accident or inspiration—which latter, they would be very loth to admit, our archeologists since that time have discovered and dug from the earth indisputable evidences of the existence of peoples upon this land who had attained to a high degree of culture in the arts and sciences, as well as the terrible wars in which they had engaged, resulting in an almost complete annihilation of its numerous colonies and peoples of its cities.

Thus, from the same source that the Prophet Isaiah predicted in his twenty-ninth chapter, this record should come, "Out of the ground and thy speech shall be low and whisper out of the dust," is furnished the silent, but convincing testimony that establishes the reliability of this record, the Book of Mormon.

The heavens having now, once again been opened, there has followed from this source an almost continuous stream of information and instruction upon nearly every phase of human existence, as well as pointing the way to eternal life. And the once ridiculed, despised and now martyred prophet was the channel chosen by our Father through which it has come.

We boast to-day of our advanced scientific discoveries, but it has already been acknowledged by some of the best scholars and scientists that there is embodied in many of the terse declarations of the prophet the most profound scientific truths, to which much close attention has lately been given. For after a careful and critical analysis of many of them there has been given a full

endorsement; but without crediting Joseph Smith with any divine inspiration.

One example may suffice. That of a professor who ranks high as a physiologist and hygienist. After perusing carefully the revelation called "Word of Wisdom," which may be said to be simply a dogmatic declaration of principles in relation to the treatment of the human body, and to which—if complied with—is added a positive promise of immunity from disease, etc. The professor, recognizing its extent as well as its correctness, asked, "Where did he get it from?" To which answer might have been given—although not accepted by the professor—from God. Who, since his first vision he had been and was then exclusively quoting, and since that time also, upon any and every subject treated by him, whether it related to man's present or his future welfare, for they were in continuous converse.

As an evidence of the confidence that God had in this man, on the sixth day of April, 1830, He said, concerning him, that He had "inspired him to move the cause of Zion," and bestowed upon him the title of translator, apostle, prophet and seer, and said to him subsequently, "Speak the words, I will fulfill them."

Concerning the future, Joseph said: The forefathers have anxiously waited for revelation in regard to a fulness of glory for man and the earth he inhabits; to which the angels have pointed in some of their communications to them. All of which the prophet declares is to be made known in this, the dispensation of the fulness of times.

Some might ask: Where will be found the repository of this knowledge? The answer is easily given. With Joseph, the chosen and duly appointed Seer of this dispensation. For not only are the saints, but the whole world dependent upon him to reveal these things that have been hidden since the creation and from no other source will they come to us.

In this connection we might remark that, inasmuch as communication has been opened up between man and his God, it would not be at all strange if some who are endowed with what is termed natural gifts should feel this heavenly influence to the extent of developing by study and experiment many of the possibilities along the lines of science and art that will prove of great benefit to humanity, although it may not be very far from their thoughts to even recognize, much less acknowledge, the source of such inspiration, not being God-fearing men.

The angel Moroni told Joseph that his "name should be had for good and evil among all nations, kindreds and tongues." While later, the Lord said to His servant, "The ends of the earth shall enquire after thy name, and fools will have thee in derision, and hell shall rage against thee. While the pure in heart, the wise and the noble and the virtuous shall seek counsel and authority and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors and thy God shall stand by thee for ever and ever." All of which has been fully verified.

The declarations that he has made—whether in the realms of science or religion; the prophecies that he has uttered—still awaiting fulfillment; coupled with the many powerful testimonies borne by him are made stronger and of greater force by his death. For despite all attempts to decry and belittle him, it will yet be acknowledged that the heavens have not overrated him, standing as he does, and will continue to be more than the peer of his fellows.

Paul said he knew "A man who was caught up to the third heavens and heard things that were unlawful to be uttered." Joseph says, "I knew a man who was caught up to the seventh heaven"—undoubtedly himself. For he tells us, he beheld the glory of the Father and Son and gazed upon the future habitations and glory of the sanctified ones, as well as the misery of the damned. Few, indeed, have been so privileged and so fully qualified to speak with the boldness which characterized all of his utterances.

Therefore, let the Christian theologist, the man of advanced thought, as well as the critical scientist, who claims to possess indisputable evidences of the correctness of his conclusions, as well as all others, pause before he challenges the word of the Lord which has been spoken by this choice seer of the last dispensation, for in the language of Paul in reply to the caviling Jews, "Let God be true—and if need be—every man a liar."

True scientific hypotheses, deductions, must and always will agree with the revealed word of God. All other conclusions may be set down to be not only unreliable, but absolutely false. By this rule we cordially invite all scientists, theologians and advanced thinkers to test their theories without putting any false construction upon God's word.

God's prophets, in their utterances, not only have made plain and easy to understand religious as well as scientific truths; but it belongs to them also to foretell future important events.

No important event, either national or international, ever did or ever will occur, involving calamity and destruction to peoples or nations, without due notice, by way of warning, being given under prophetic inspiration and that, too, in ample time.

The prophets, all of them, according to history—except indeed Jonah—readily responded, sometimes at the risk of their own lives, by portraying the calamities that were coming and pointing the way of escape therefrom.

Had Israel listened to the prophet Jeremiah, they would not have had to endure a cruel bondage of seventy years' duration in Babylon; with the loss of their beautiful Temple, with its vast treasures as well as their own personal possessions; also that of still greater value, their national honor.

Had Judah listened to the warning voice of the Savior and His apostles, they would have maintained their national existence as well as all that belongs to personal individual rights undisturbed. Instead of which, they were scattered and expelled, coupled with an ostracism so far-reaching, and sufferings so intense during eighteen centuries of time, the history of which is without a parallel. Indeed, it never has been, neither can it be, written by the pen of any mortal.

Under the same heavenly inspiration the Prophet Joseph detailed in great plainness the contest—war—between the North and the South which would grow out of the slave question, and that, too, thirty years before hostilities.

The suggestions he afterwards made, to avoid the awful calamity, were not heeded. He also made the following declaration—was it prophetic: "Had I anything to do with the negroes, I would confine them by strict law to their own species; and put them on a national equalization." The war came, leaving to the historian to record at what a terrible cost of treasure and blood the words of the prophet had been fulfilled.

There remains other predictions made by him of the same tenor, which will eventually involve all nations. To use his exact words: "And thus with the sword and by bloodshed the inhabitants of the earth shall mourn, etc." We might add, unless, indeed, they heed the warning voice of God's servants, which is certainly doubtful.—*Liahona The Elders' Journal.*

OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet, and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide, it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems;
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin;
They shall grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin.
It will make the halls of the heart so fair,
That angels may enter unaware.
Open the door!

—*British Weekly.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 29, 1911.

SEEKING THE TRUTH.

Truth is a representation of things as they are. It is of supreme value in every department of life. A knowledge of ourselves and what we are best fitted for is a valuable aid to success in life. To know the privileges and duties that arise from our relationship in life is very essential. Most important of all is a knowledge of religious truth, which will not only conduce to our happiness in this life, but will affect and determine our eternal destiny. To see the present life in a true light it is necessary to know something of the plan of the Creator, our relation to Him, His purpose in our lives, and the duties that arise from these. It is indeed a glorious privilege to live in this advanced age, to have access to the treasures of knowledge that have been brought to light, and share in the privileges resulting from the labors and achievements of men throughout the ages that have preceded us. Yet the accumulated knowledge and achievements of the past are but a few faint suggestions of the infinite possibilities inherent in man and the universe. Perceiving the dignity and the possibilities of life, surely it becomes us all to seek after a knowledge of the Divine purpose, that we may contribute our part to its accomplishment.

To have the right attitude of mind in the pursuit of truth is all-important. To ascertain how and what things really are must be the supreme aim. More especially does this apply to religious truth. Few minds are entirely free from prejudice. Yet it involves a prejudgment—a bias or leaning, without reason, or for some reason other than justice. To be prejudiced, therefore, is not to see or to judge things fairly, and this prevents us from seeing them as they really are. Many people think it right to be strongly prejudiced in favor of what they believe to be true. The "investigation" of such people is merely looking for something to confirm their own views and some excuse for rejecting the opposite ones. Bigotry and intolerance is the natural outgrowth of such an attitude. On the other hand, the desire to know the real truth of things is truly magnetic in the realm of mind. "If there is a wish in your heart for the truth, that wish instantly brings the Omnipotent to your side. Every wish for

truth is a wish for God." One of the grandest things in life is to see the hand of God in Nature, in history, in our individual lives, and to be possessed of a desire to know Him and to follow wherever His truth may lead. To pursue the truth at all hazards calls for a clearness of vision, a strength of will, and a nobility of soul, that is very rare, but which, when possessed, bring a degree of light and peace that passeth understanding. It is not common or popular to make earnest and impartial investigation of religious matters. There are peculiar prejudices that are inseparable from every walk and condition in life. These constitute what might, from a psychological point of view, be designated "the perils of environment." The good-will of friends and associates, ties of kindred and affection, temporal comfort and success—all these have to be reckoned with, and to these the love and quest of truth is often subordinated.

Yet the pursuit of truth may be carried to extremes. It may be, and frequently is, merely a matter of informing the understanding. But it must be borne in mind that the mere intellectual knowledge of moral and religious truth will not perfect the individual life. That truth must be acted upon in order to produce the best results. It is not necessary to be forever standing on the borderland of the unknown, yearning after a knowledge of those things which God in His wisdom has not seen fit to reveal to man. So much has been revealed that we do not yet fully understand, and have not worked out in our lives, that it is well for us to strive to understand and appreciate what has already been revealed. Still it is no evidence of humility or wisdom to refrain from endeavoring to know clearly what has been given to us by the Lord. Indeed, it is required of us that we seek to know His word and will, and strive to understand and obey it.

The first question that confronts us in the investigation of religious truth is, Which of all the great religions of the world is the true one? It may help to an answer to ask, Which of these religions has exerted the greatest influence for good in the world? It cannot be successfully denied that the Christian religion has done more to elevate the world than any other. The greatest figure in all history is undoubtedly Jesus of Nazareth. The superiority of His life and teachings has been admitted by the greatest men and peoples of the earth. Even unbelievers have been compelled to acknowledge the majesty and pre-eminence of the world's Redeemer. But they are woefully divided as to many of His teachings and as to the Church He established. The question then arises, which of all the so-called Christian churches is the true one? This is the greatest question that confronts the religious world to-day. Yet there are few who will face the issue squarely, and in a spirit of sincere investigation endeavor to know the real truth of the matter. The Roman Catholic church claims to be the true one; but its teachings will not abide

the Scriptural test. The various Protestant churches claim to be united in "essentials," but are really divided on the most vital doctrines of the gospel. One church—the Church of Jesus Christ of Latter-day Saints—claims direct authority from God, continuous revelation, and absolute conformity with the teachings of Christ and His apostles. Its elders invite the fullest investigation of the doctrines they teach, and produce unanswerable scriptural proof in support of them. They declare that God has spoken in this day and age, established His Church with apostles and prophets as anciently, and that all the gifts and blessings formerly possessed are in that Church to-day. This is a claim that is made by no other church on the earth. It is sustained by the testimony of thousands who have investigated and accepted the gospel as taught by the Latter-day Saints, and who assert that they have proved that it is in very deed the truth of heaven. Such claims and such testimony ought to satisfy any thinking mind that here is a religion that deserves a most earnest and searching investigation. Yet how few there are who will give the principles of that religion the consideration they deserve. Christ and His apostles were not popular in their day, yet they taught the true and everlasting gospel, the very records of which have proved a blessing to the world. The Latter-day Saints are unpopular to-day, and yet they are teaching the same glorious truths, with the same authority and the same results. Surely thinking men and women, especially those claiming to be Christians, ought to break through the prejudices that bind them and examine the claims of this Church. They are earnestly invited to do so, and it is a privilege and a duty with which they should comply. In the scriptures there are various promises of Divine light and guidance for those who desire to know the truth. There is the whole tenor of scripture, and especially the teachings of Christ and His apostles, by which to test them. If the doctrines do not conform to these, then they are manifestly wrong. But they do conform, and the severer the test the more irresistible will be the conclusion that they come from the same source.

Notwithstanding all this, the prevailing tendency is to put the message aside, if not to ridicule it. Surely the proper way to treat a purported revelation from God is not to ridicule the idea of such a thing, but to put it to the proper test. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Modern Christians read and talk quite seriously of the mistakes made by people in other days in disregarding the prophets and counsels of God, and yet they are doing the very same thing themselves. Those, however, who are earnestly seeking after God and truth, investigate and receive the gospel, and partake of its blessings, while those who are indifferent, or who ridicule and oppose it, do so to their own condemnation. Happily there is one grand and final test of religious

truth—the one given by Christ Himself—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

H. I.

CORONATION OF KING GEORGE V.

On Thursday, 22nd June, in Westminster Abbey, King George V. received the Crown of his ancesters. The occasion was one of solemnity and grandeur. Never monarch received the Crown under more auspicious conditions. Manifestations of the love and loyalty of his people were visible on every hand. Representatives of all nations were present to do honor to the occasion, as well as statesmen from the Overseas dominions. King George and Queen Mary have won the hearts of their people, who fervently pray that their reign may be a long and happy one. We heartily join in the prayer that their Majesties may be long spared to reign over a happy and prosperous people and to maintain the best traditions and defend the rights and liberties of a great and honored nation.

H. I.

THE COMFORTER.

The Holy Spirit supports and comforts us in all our afflictions. The Psalmist David knew this, when in his deepest agonies he prayed—"Cast me not away from thy presence, and take not thy Holy Spirit from me, restore unto me the joys of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Psalms 51: 11, 12, 13.)

Thus when the early Christians were placed under dire persecutions, and all manner of outward discouragements, they were yet filled with joy, and did walk in the comfort of the Holy Ghost. The testimony of the Apostle Paul is equally full of encouragement, when in speaking to the Thessalonian saints, he said—"Ye became followers of us; and of the Lord, having received the word in much affiiction, with joy of the Holy Ghost." (I. Thess. 1: 6.)

By the companionship of this Comforter, the apostles and prophets, and saints of the Most High, being made martyrs, did not only with admirable patience, but incredible alacrity, undergo the extremest losses, ignominies and tortures, which the spite of hell and the rage of the world could inflict upon them. Thus it may be deduced, that to have the companionship of the Holy Ghost, which is the sole author and spring of all true delight, is to have that real content within us, and that "unspeakable joy in believing," that satisfaction in well doing. Indeed it will teach us to observe all things, and to keep the commandments of Christ.

It will teach us to live the "golden rule" which was taught by the Master to His disciples some two thousand years ago: "Do unto others as you would have others do unto you."

The partaking of the society of the Holy Ghost, its influence, and consolation, is the richest solace to our souls. Indeed it is the nearest resemblance and the richest foretaste of heaven upon earth. With the aid of this Comforter, when we are spoken against on every side, and all manner of scurrilous reports are published against us, how beautifully impressive, consoling, and applicable the words of the hymn by E. H. Woodmansee appeal unto us:

"When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up, nor fear, the day is near,
And Providence is over all.
From heaven above, His light and love,
God giveth freely when we call,
Our utmost need is oft decreed,
And Providence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above,
When storms assail life's bark so frail
We seek the haven of his love.
And when our eyes transcend the skies,
His gracious purpose is complete.
No more the night distracts our sight
The clouds are all beneath our feet.

The direst woe that mortals know,
Can ne'er the honest heart appall,
Who holds the trust that God is just,
And Providence is over all.
Should foes increase to mar our peace,
Frustrated all their plans shall fall.
Our utmost need is oft decreed,
And providence is over all."

The persecutions directed against the Latter-day Saints will eventually turn out for our best good. While it savors strong of the spirit of intolerance, it will advertise that which the world has been pleased to call "Mormonism," and start a spirit of inquiry and investigation in many homes where the honest in heart dwell. Truth will ever bear investigation. It will cause many to read our tracts and literature who otherwise would not. It will cause many to ask questions of the humble elder at their door, and it will lead many fair-minded people to the meetings of the saints, where they may hear freely the message we bear, of the restoration of the everlasting gospel. And as a consequence, many will become acquainted with the glorious truths and prophecies of the Holy Scriptures, which they have carried to and fro for years, but which have been, as it were, a dead letter in their hands.

To the Latter-day Saints it will serve to bring them closer together, that they may "speak oft to each other," and testify to each other of the goodness of God towards them; and enjoy to a greater extent and in a fuller measure the gift of the Holy Ghost. That Comforter will be with them, for they will draw nearer to their Father in heaven, seeking wisdom and counsel.

Their prayers will ascend to His throne as a petition, asking for strength according to their day. They will fully realize the import of the words of the Apostle Paul, that, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost; and in much assurance, as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." (I. Thess. 1: 5, 6, 9.) "Wherefore, comfort yourselves together, and edify one another, even as also ye do." (I. Thess. 5: 11.)

The Apostle was no whit behind in knowing what persecutions, and slanders, and villifications were. They were heaped upon him, as also upon his fellow-workers and saints in his days, without measure. And for the testimony they bore, they were finally compelled to yield their lives as their Master had done.

The teachings of Christ are simple and plain, and easily understood. The path He marked out is strait and narrow, and consequently, there be few that find it. "By their fruits ye shall know them." We are taught to "love our enemies, and pray for them that despitefully use us, and persecute us." (Matt. 5: 44.) And this we Latter-day Saints do. We pray that their eyes may be opened, that their minds may be quickened, and that their prejudices may be allayed. We pray that they may know that God has again spoken from the heavens, and that we, as His humble servants, are endeavoring to promulgate those glorious revelations, and that we have come out amongst them in all nations, to do good and not harm. We realize there are many good, true, honest souls in the world, who have been blinded by the "cunning craftiness of men." And our mission to them is to carry this glad message, and in doing so we are made to more fully comprehend the meaning of the Savior's words, "Blessed are ye, when men shall revile you, and persecute you; and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven. For so persecuted they the prophets which were before you." (Matt. 5: 11, 12.) "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted

me, they will also persecute you. If they have kept my saying, they will keep your's also. But all these things they will do unto you, for my name's sake, because they know not him that sent me." (John 15: 18-21.) The Savior here teaches that the same causes will produce the same effects."

Our attitude towards those who would malign us is to ask God's blessing upon them, as the Savior directs; to pray that they may carefully weigh and consider, without prejudice, but with a prayerful spirit, the doctrines as taught by the Church of Jesus Christ of Latter-day Saints.

We are ever open to investigation, as the principles of the gospel are embodied truth. And the motto that Apostle Heber C. Kimball adopted on entering Liverpool, when the gospel was first introduced in Great Britain, will ever be our watchword, "Truth is mighty and will prevail."

Belfast, Ireland. E. DAVIES.

A MISTAKEN VIEW.

A VERY common error in the world to-day is that made in regard to the fall of Adam. The idea of most sectarians is that the great patriarch of the race is deserving of much blame and a vast amount of execration is heaped upon him by them because of his action.

This seeming mistake, viewed in the light of modern revelation, takes on a different aspect. The Apostle Paul informs us that, "Adam was not deceived, but the woman being deceived was in the transgression." (I. Tim. 2:14.) Turning to the Book of Mormon, we find, "And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But, behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be, and men are that they might have joy." (II. Nephi 2: 22-25.) Again we have record of Mother Eve having said, "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient. (Pearl of Great Price, Book of Moses, 5: 11.) These passages make plain the fact that to the seeming mistake of Adam the whole of mankind owe their mortal existence. Without mankind upon the earth the mission of Jesus Christ as the Savior of man would never have

been accomplished. Thus without the fall of Adam, who fell knowing the consequence full well, would the purposes of God have been frustrated.

Some of us perhaps have made mistakes which, viewed with our present knowledge, seem irreparable. Through the fall of Adam sin and death entered into the world. By the atonement of Christ these were overcome. Let us seek to find a means of rectifying the mistakes made by us. Let us search for knowledge, to know the will of the Lord concerning us. Let us not allow our past mistakes to blind us so that our opportunity for making matters right shall pass unheeded.

Barnsley, England. E. D. Hatch.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released to return home, and sailed June 24th, 1911, per s.s. *Celtic*: From Great Britain—John G. Darley, Robert Thomas Petty.

Baptisms.—A baptismal service was held at Coventry (Birmingham conference) on Sunday, June 18th, 1911, where four persons received baptism at the hands of Elders Heber C. Swainston and George M. Williams.

A baptismal service was held at Wallasey (Liverpool conference), on June 24th, 1911. One convert was baptized in the sea by Elder Sterling B. Talmage.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXX. Practical Religion—Charity and Benevolence.

Text: We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul,—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—*Articles of Faith, 13.*

I. What is Religion?

1. See definition of James (James 1: 27).
2. Compare religion and theology.
3. Compare religion and morality.

II. Our Religion is Pre-eminently Practical.

1. Shown in its requirements as to affairs of every-day life.

2. Shown in the results already achieved—e. g., the establishment of a commonwealth in the Great American Desert; the building of temples, etc.

III. Benevolence.

1. Founded on love for our fellow men.

2. Its importance. (a) Note the Savior's teaching, in which He places love of fellow-men next to love of God (Matt. 22: 36-40; Luke 10: 25-27.) (b) Note the teaching of John, who has been called the "Apostle of Love" (I. John 4: 7, 8, 20, 21).

3. Benevolence enjoined (Proverbs 19: 17; Luke 10: 25-37; B. of M., Alma 34: 28, 29; Mosiah 4: 16-24; Doc. and Cov. 38: 35; 42: 30-38; 56: 16-20; 72: 12; 83: 6; 84: 112).

IV. Charity.

1. Charity and benevolence compared. Note the double sense in which the term "charity" is used. (a) Benevolence includes and far exceeds charity regarded as mere giving, such as alms-giving. (b) Charity means love toward our fellows. Study with care Paul's masterly explanation of charity. Observe that the apostle means by charity more than alms-giving as shown by verse 3 (I. Cor. 13). Among other scriptures see B. of M., Mosiah 4: 16-24.)

V. Benevolence Manifested by the Church To-day

1. Love toward mankind shown by extensive missionary labor—a labor of love and self-sacrifice on the part of individual missionaries and the Church alike.

2. Charity as expressed in material giving—an important requirement in the Church—expressed in our system of tithes and offerings (to be studied in next lesson.)

General reference: "The Articles of Faith," Lecture XXIV, pp. 441-446.

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